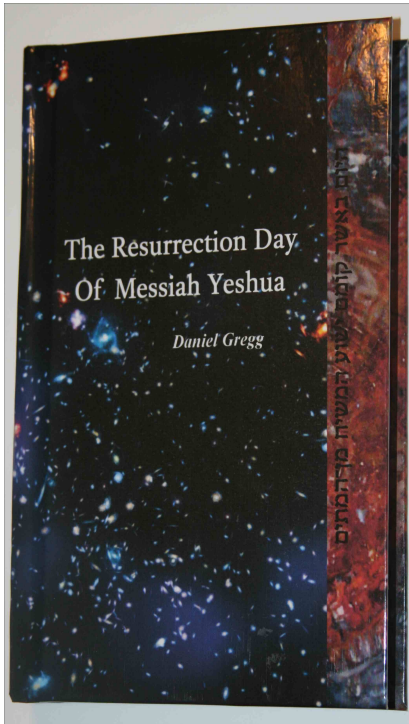


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הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

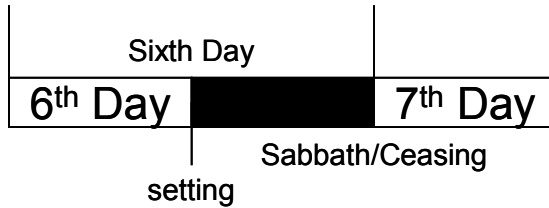
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The last time marker mentioned is “daybreak” in Gen. 1:31. To understand the Sabbath, we merely have to understand when all the creating was finished. In Gen. 1:31, it says, “And the Almighty saw all that he had made, and behold, it was very good. Then there was setting; then there was daybreak: the sixth day.” Notice that all the creating was done before the “setting” point, because he “saw all that he had made,” and then it says there was “setting.” So, nothing was created after sunset on the sixth day! It is, therefore, implicit that the Sabbath begins with the setting of the sixth day, and will continue to the setting of the seventh day:

Figure 14: The Sixth Day and the Sabbath



The point of the Sabbath is to remember creation and follow the example of the Creator. Creation was finished at setting on the sixth day. Before this point YHWH saw “all” (אֶת־כֹּל) that he made. Nothing more can be made. For then it would not be true that he saw “all” he made. Therefore, he rested in the night following the sixth day, which is before the seventh day. But the text also says he rested “on the seventh day.” So the Sabbath “ceasing” corresponds to the seventh day (daylight part). Also, however, the Sabbath “ceasing” corresponds to a twenty-four hour day beginning at setting.

The annual Sabbath, Yom Kippur, is explained in terms of a daybreak to daybreak day, or, that is, parts of two daybreak to daybreak days:

A Sabbath of complete cessation it is for you. And you shall humble your souls in the ninth of the month; in the setting, from setting onward to setting you shall keep your Sabbath. (Lev. 23:32).

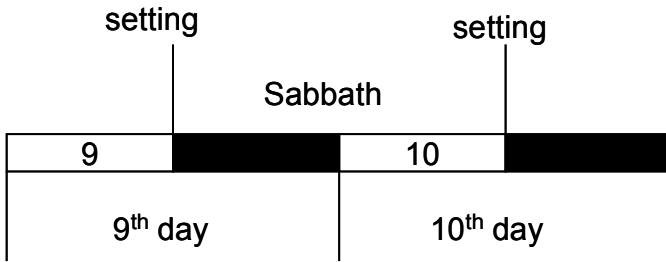
שִׁבְתַּי שְׁבִתוֹן הוּא לְכֶם וְעֵנִיתֶם אֶת־

נְפִשְׁתִּיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ בְּעָרֶב מִעָרֶב
 עַד־עָרֶב תִּשְׁבְּתוּ שַׁבַּתְכֶם

On the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to Yāhweh (Lev. 23:27).

If one understands the normal creation day, then Lev. 23:32 is plainly understood:

Figure 15: Daybreak Day & Reckoning of Yom Kippur



The ninth day is from daybreak to daybreak, and so also the tenth day. Setting on the ninth day to the next setting defines the Yom Kippur Sabbath as a night and a day. In vs. 27, the text says the “tenth day.” The only way to reconcile these two texts is to know that the ninth and tenth days are daybreak to daybreak and that the Yom Kippur Sabbath uses parts of both of them. It uses the night part of the ninth day, and the day part of the tenth day. This allows one to “humble the soul of ye on the ninth day,” as starting the fast before sunset will render one hungry by bedtime “on the ninth day” or most certainly by daybreak before the tenth day begins. If the night after the ninth day is not included in the ninth day, then one might have to begin the fast sometime before noon in order to be afflicted “on the ninth day.” If one is using a sunset day for the underlying definition of the ninth day, then “on the ninth day” naturally leads to the following definition of Yom Kippur, taking the first setting as that at the start of the 9th day, and the second as the end of it.

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